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The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents contains a supply for a year.

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Cure all Headaches—will cure yours.

"Healthan d Vigor depend upon the quality and quantity of the blood."—HUMANITARIAN

The Liver is the great secreting organ of the body, and when it fails to perform its office, bile accumulates and the blood becomes poisoned, causing many unpleasant symptoms, such as: dull, heavy, languid feeling, indisposition to attend to duties, pain in back or shoulders, sour stomach, constipation, dryness of the skin, restlessness at night, etc.

If these symptoms are not dealt with immediately, they become aggravated so as to induce severe illness. To relieve at once and cure permanently

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MY LORD OF THE FAT PURSE

Those who make private property of the gifts of God pretend in vain to be innocent; for in thus retaining the subsistence of the poor, they are the murderers of those who die every day for want of it.

Gregory the Great.

Turn your eyes to these faces. Ah, see what they tell!
All marred with the misery of want!
Have beasts in the forests no homes where to dwell?
Are they always hungry and gaunt?—
Is there plenty for creatures that live midst the trees,
And but little for children of men?—
Are the homeless poor beings that God never sees?
Are hungry ones outside his ken?

Is earth made too small—without room for all?
Will God's soil furnish food for but few?
Does he guard with a wall the green fields where fall
His life-giving rain and his dew?—
Is not earth, by its plan, the great storehouse for man—
Ever full of the bounties of Love?—
Then, who shuts the poor, by an impious ban,
From the gifts of the Father above?—

From the places for homes and the earning of bread,
Who, who turns them hopeless away—
To the deserts, the streets, and the dens full of dread—
In want to exist how they may?—
With a price for each use of the All-Father's lands—
Ah, who takes their birthright to live—
While to earn daily bread they have skill and their hands,
And the means, the Creator does give?

Shall not woe betide him who joins field unto field,
Until there's no room in the land—
And faces grow wan—and work does not yield
To starved bodies the bread they demand—
And toiling and struggling, 'tis useless to try
To replace Heaven's gifts that he takes—
And oh! every day little children must die
With the hunger his robbery makes!—

Shall not woe betide him whose riches increase
By the killing of joy and of hope—
By the breaking of hearts—the destruction of peace—
By the strangling of virtue and love?
By this turning God's earth into poverty's hell—
The where 'tis unaltering fate,
Side by side with oppressed, oppressors must dwell
Midst the shadows of crime and of hate!

Ah, what is your right to these bounties of God?
Have you bought them from babes yet unborn?
Can you tell of a day when to all you gave pay,
For these gifts that from all you have torn?
Does community's treasure from you have its measure,
For these stores whence all must be fed?
Or, do you, to gain gold, Heaven's free table hold:
And crowd children away from their bread?

Asher George Beecher, in the Public.

It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic code. Its sanctions are not directed to securing the strong in heaping up wealth so much as to prevent the weak from being crowded to the wall. At every point it interposes its barriers to the selfish greed that, if left unchecked, will surely differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, the debt that cannot be paid is cancelled, and a re-division of the land secures again to the poorest his fair share of the bounty of the common Creator.

In the full blaze of the nineteenth century, when every child in our schools may know of common truths things of which the Egyptian sages never dreamed; when the earth has been mapped and the stars have been weighed; when steam and electricity have been pressed into our service, and science is wrestling from nature secret after secret—it is but natural to look back upon the wisdom of three thousand years ago as the man looks back upon the learning of the child.

And yet for all this wonderful increase of knowledge, for all this enormous gain of productive power, where is the country in the civilized world in which to-day there is not want and suffering—where the masses are not condemned to toil that gives no leisure, and all classes are not pursued by a greed of gain that makes life an ignoble struggle to get and to keep? Three thousand years of advance, and still the moan goes up: "They have made our lives bitter with hard bondage, in mortar and in brick, and in all manner of service!" Three thousand years of advance! and the piteous voices of little children are in the moan.

Over ocean wastes far wider than the Syrian desert we have sought our promised land—no narrow strip between the mountains and the sea, but a wide and virgin continent. Here, in greater freedom, with vaster knowledge and fuller experience, we are building up a nation that leads the van of modern figures. And yet while we prate of the rights of man there are already among us thousands and thousands who find it difficult to assert the first of natural rights—the right to earn an honest living; thousands who from time to time must accept of degrading charity or starve.

We boast of equality before the law; yet notoriously justice is deaf to the call of him who has no gold and blind to the sin of him who has.

We progress and we progress, we girdle continents with iron roads and knit cities together with the mesh of telegraph wires; each day brings some new invention; each year marks a fresh advance—the power of production increased, and the avenues of exchange cleared and broadened. Yet the complaint of "hard times" is louder and louder, and everywhere are men harassed by care and haunted by the fear of want. With swift, steady strides and prodigious leaps, the power of human hands to satisfy human wants advances and advances, is multiplied and multiplied. Yet the struggle for mere existence is more and more intense, and human labor is becoming the cheapest of commodities. Beside glutted warehouses human beings grow faint with hunger and shiver with cold; under the shadow of churches festers the vice that is born of want.

We progress and we progress, yet pauperism is increasing; there are more and more men who do not get wives, more and more women who wait in vain for husbands; more and more children who must go to work before they have had time to play.

Trace to the root the causes that are thus producing want in the midst of intelligence, aristocracy in democracy, weakness in strength—that are giving to our civilization a one-sided and unstable development, and you will find it something which this Hebrew statesman three thousand years ago perceived and guarded against. Moses saw that the real cause of the enslavement of the masses of Egypt was, what has everywhere produced enslavement, the possession by a class of the land upon which and from which the whole people must live. He saw that to permit in land the same unqualified ownership that by natural right attaches to the things produced by labor, would be inevitably to separate the people into the very rich and the very poor, inevitably to enslave labor—to make the few masters of many, no matter what the political forms; to bring vice and degradation, no matter what the religion.

And with the foresight of the philosophic statesman who legislates not for the need of a day, but for all the future, he sought, in ways suited to his times and conditions, to guard against this terror. Everywhere in the Mosaic institutions is the land treated as a gift of the Creator to His common creatures, which no man has the right to monopolize. Everywhere it is, not your estate, or your property, not the land which you bought, or the land which you conquered, but "the land which the Lord thy God giveth thee"—"the land which the Lord lendeth thee." And by practical legislation, by regulations to which he gave the highest sanctions, he tried to guard against the wrong that converted ancient civilizations into despotisms—the wrong that in after centuries ate out the heart of Rome, that produced the imbruting serfdom of Poland and the gaunt misery of Ireland, the wrong that is to-day crowding families into single rooms in this city and filling our new States on the other side of the Atlantic with tramps. He not only provided for the fair division of the land among the people, and for making it fallow and common every seventh year, but by the institution of the jubilee he provided for a redistribution of the land every fifty years, and made monopoly impossible.

Baer says, "There cannot be one law for citizens and corporations and another for labor organizations." No one ever said that there was any law for corporations such as Baer represents, that is, any law that is worth the paper that it is written on.—Exchange.

✦ ✦

The Brotherhood of Carpenters and Joiners, although next to the United Mine Workers of America the strongest international trade union in America, from a financial and numerical standpoint, still goes on organizing new locals, as if it were only a spring chicken organization. Last month no less than 44 new charters were granted.

✦ ✦

An article in the Chicago Chronicle, clipped by some Canadian newspapers, says: "There are at present in England about 2,000,000 members of trades unions. The United States, with twice the population, has only about half the number of unionists." The former statement about population may be correct, but the latter about only half the number is entirely incorrect. Affiliated with the A. F. of L. alone are nearly a million and a half, not counting the big railway brotherhoods, the bricklayers and masons, Western Federation of Miners, K. of L., and many independent national and local unions.

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LABOR AGAINST GOVERNMENT.

Big Strike Inaugurated in Holland In All Departments of Transportation.

Amsterdam, April —At midnight a meeting of the Workmen's Committee proclaimed a general strike throughout Holland of all laborers engaged in transportation both by land and water. The meeting lasted until 4 o'clock this morning.

All the railway lines, stations and wharves are guarded by troops.

The administration of the railroads has taken steps to secure the running of the foreign expresses under military protection. A workman was wounded by a revolver shot fired by a soldier this morning. The man was walking on the railroad; was not aware that the strike had been proclaimed, and failed to reply to the soldier's challenge.

The president of the Workmen's Committee of Defence, in an interview, said the strike proclamation involved the entire railroad system and other land transport of Holland, and the water transportation of the important ports—Amsterdam, Rotterdam, Bordrecht and Zaamdam. The strike, he added, was intended as a protest against

THE ANTI-STRIKE LAWS

as well as to support the demand of the railroad men for an increase of wages before the passage of the laws made an improvement in their position impossible. He declares the strike will spread to all branches of labor.

The staffs of the shipping companies trading with London and Hull have stopped work in sympathy with the strikers. Only one train left Amsterdam this morning, and it was protected by troops.

The Premier of the Netherlands, Dr. Kuyper, introduced in the Second Chamber of the States General, February 25, three bills in connection with the railroad strike in Holland. He explained that the Government considered it necessary to oppose any unreasonable attack on society which would sacrifice the well-being of the people to the desire of a certain class for influence and to political tyranny. The Government, therefore, had proposed to form a railroad brigade to insure a regular service of trains in case of need. The just complaints of railroad employes would be adjusted by a royal commission, which would be constructed later, with the settlement of the situation from a legal standpoint, as well as regarding the conditions of service of the employes. It also would have to decide what constituted criminal acts. The Government did not desire to be reactionary. It only aimed at effecting social reforms.

FREEDOM OF LABOR

One of the bills provides for a modification of the penal code with the object of affording a surer guarantee for the personal freedom of labor and of preventing state officials or persons engaged in occupations affecting public interests from absenting themselves from their duties.

The bill further provides that refusal to do duty on the part of employes of the railroads or other public services may be punished by six months' imprisonment. If two or more persons rise in rebellion, the penalty is increased to four years' imprisonment for the ringleaders or those guilty of criminal acts.

During the debate on the bill Saturday last, the Premier, whose speech was received with cheers mingled with hisses from the Socialists, dwelt on the danger of strikes to commerce, or in the event of the mobilization of troops and maintained the necessity for securing uninterrupted communication with foreign countries and offering a firm front to the party disorder, which was terrorizing the country.

The debate was then adjourned until Tuesday.

"THOU SHALT NOT TAKE THY BROTHER'S JOB."

By Judge Murray F. Tuley, of Chicago.

The strike is the only weapon of the worker. When it is unaccompanied by violence, it is a perfectly legal weapon, but in all but a few rare instances it seems impossible to have a strike without some violence.

The great difficulty is that neither labor nor capital has realized the community of interests that exists between them. But I want to say that greater heroism and devotion to principles have never been shown by the soldiers in an army from Thermopylæ down to date than that of the men in the army of organized labor.

They have a twelfth commandment. It is, "Thou shalt not take thy brother's job." And they keep that commandment. With some of them it is the only commandment.

E. H. Randall, first vice-president of the International Printing Pressmen's Union, and Wm. Davey, local organizer for Pressmen's Union No. 10, left last Thursday for Ottawa, Montreal and Quebec on business in connection with the International Union.

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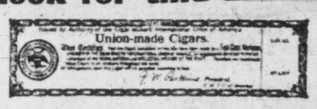

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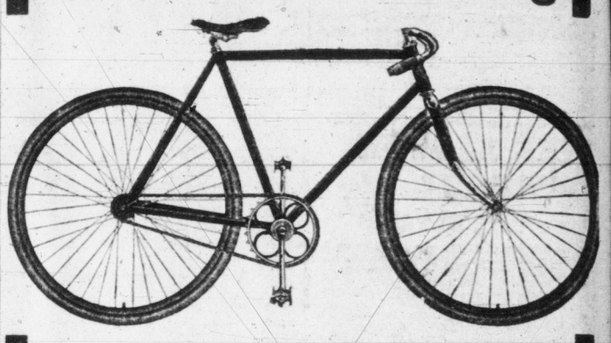

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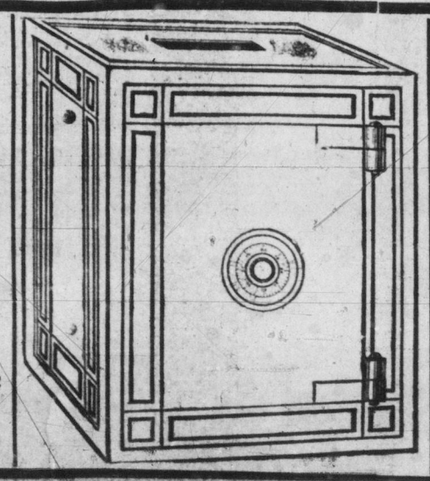

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